





Question Box

NOTE: All questions addressed to "The Question Box" must be signed if they are to receive a reply. However, names will be withheld from publication if requested. Only the questions considered of general interest will be answered in the EVANGEL.



QUESTION: Why was the Greek language so much used in the Holy Land during the time of Christ and when the New Testament was written? Was the Holy Land held by the Greeks or a Greek-speaking people just before the Romans held it?—Robert L. Loftis, Baltimore, Maryland.

PALESTINE WAS UNDER the rule of Greece prior to the Roman rule of New Testament days. The Bible lands became subservient to various nations as these nations fought and conquered each other. From 586 to 538 B. C. Palestine was under the rule of Babylonia and from 538 to 332 B. C. under the rule of Persia. Most of this period is covered in the Old Testament. When the Greeks defeated the Persians under Alexander of Macedonia, the Holy Land fell under Greek rule. This was roughly from 332 to 198 B. C., which was in the period of four hundred years between the Old and New Testaments. From 198 to 168 B. C., Palestine was under the Seleucids, or until Selucia was destroyed by the Romans. The Macabees controlled the land from 168 to 63 B. C. In 63 B. C. the Roman Empire absorbed Palestine, under whose rule it remained until 395 A. D. The Greek influence was so great even amid these changes of dominion that the Greek language became almost universally spoken. The language of the New Testament, however, was not the Attic Greek but a dialect of less purity called Koine.



NOTICES

Church of God Bahama Islands Convention will convene February 27 through March 6 at the Church of God Headquarters, Fowler Street, Nassau, Bahama Islands.—M. W. Patterson.

OFFICIAL NOTICE

John L. Byrd, pastor of Wilmington, North Carolina, has been appointed as overseer of Alabama to succeed G. W. Lane, who has resigned to accept the church in Cincinnati, Ohio, as pastor. E. E. Winters, former pastor of Cincinnati, has been assigned to Wyandotte, Michigan, and C. R. Callahan, former pastor of Wyandotte, goes to Wilmington, North Carolina.—Church of God General Executive Committee.

We are opening a new work in New Oxford, Pennsylvania, and if anyone has relatives or friends living near there or the surrounding towns of East Berlin, Gettysburg, Biglerville, Hampton, Hanover, Mt. Vernon, Russellville, Jennersville, Littlestown, Kelton, Barnsley, Chrome, Nottingham, Little Britain, Kirkwood, Homeville please contact the pastor, Brother Carl White, Box 72, New Oxford, Pennsylvania.—C. J. Hindmon, State Overseer of Pennsylvania.

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COVER PICTURE

"God of the Harvest" by Harold M. Lambert
 "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.
 "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saint's feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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The Natural Law of Thanksgiving

Psalm 103:1, "... all that is within me, bless his holy name."

IN THE BEGINNING was praise, and praise was in the heart of man. All that is within man must praise the Lord, "for I am fearfully and wonderfully made"—made to glorify God! "Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him," Isaiah 43:7. Created to praise and worship God! "Let every thing that hath breath praise the Lord," Psalm 150:6a.

How filled the earth is with thanksgiving to God its Creator! Man is so constructed that when he considers himself particularly blessed he must thank and praise Someone higher than himself. That is the natural law of thanksgiving. Livingstone established the truth that there are no tribes in the innermost parts of Africa but what have some comprehension of God and offer sacrifices of thanksgiving to their conception. "What shall I render unto the Lord for all his benefits toward me? I will offer to thee the sacrifice of thanksgiving," Psalm 116:12, 17. Even in civilization men who doubt God are prone to offer thanksgiving to Him. Whatever the order of man, created within him is that divine spark, that touch of God, that knowledge of deity, that natural law of thanksgiving. When we escape danger, we sigh, "Thank goodness." Much use is made of the expression "Thank your lucky stars." True thanksgiving is a spontaneous act of praise to such gods as we know. Call Him Goodness, Luck, Nature, Chance, or by whatever name you may choose, but still He is God. God—high and exalted above all. God—holy and merciful forever. Praise ye the Lord.

Every member of the human race is created with a longing to praise God. He must. There must be an outlet of praise and worship. Once an infidel began his earnest debate by bitterly denouncing God: "THANK GOD, I'm an infidel!" He had to. There was a pent-up flood of praise and thanksgiving within him that he was compelled to release. He succumbed to the natural law of thanksgiving that is imbedded deeply in the soul of every man.

FROM THE REMOTEST antiquity, men have observed festivals and sacrifices to such gods as they know. The Hebrews were among the first to have an established custom of thanksgiving. Exodus 23:15, 16, "Thou shalt keep . . . the feast of the harvest, the first-fruits of thy labors, which thou hast sown in the field: and the feast of the ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field." Deuteronomy 16:13, "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine." The ancient Greeks observed a nine-day feast of thanksgiving in honor of Demeter, the goddess of the harvest. It was known as the Feast of Demeter. The Romans had a similar feast known as Cerealia in honor to Ceres, their goddess of the harvest. The Siamese still observe an ancient Swing Festival at harvest time, which is very much like our Thanksgiving Day.

But thanksgiving goes much farther back than any of these customs and traditions. Cain and Abel offered their sacrifices of thanksgiving unto the Lord in praise for His goodness and abundant provision. This is a clear proof of the natural law of thanksgiving. There was no written law to direct them; there was no tradition of their fathers for them to follow. They were inspired by an inner urge to thank God for their prosperity. They yielded to the natural law of thanksgiving.

But, you may argue, what can we be thankful for today in a world of trouble and agony? Liberty is jeopardized, freedom is challenged. In such an era of perplexity can a man be thankful? Yes, for we know God! We are on the side of right! We are cultured people! We can see the hand of God in all this, and we know that His hand is at the helm for truth and on the hilt for righteousness. Even in war we have much, oh, how unspeakably much, for which to be thankful! Our American tradition of Thanksgiving Day has come through the blood of many wars, but it has never known defeat. War—death—peril. Still there is much for which to be thankful.

OUR THANKSGIVING DAY was begun during the drudge and suffering of the Pilgrims; it became national during the American Revolution; it became an annual custom during the Civil War. No war has, or can, hinder our thankfulness to Almighty God. Don't allow this present chaos to douse that divine nature that is within you. NOW is the time to offer earnest prayer and thanks; yea, all tomorrow hinges on our ability to see God in this crisis and stand firmly on His Word with much prayer and thanksgiving.

In 1778 Washington proclaimed a day of thanksgiving for his Continental Army at Valley Forge. In the midst

(Continued on page 10)



A SONG OF THANKSGIVING

By Helen Whitney Clark

*Give thanks for the year, ere it closes,
The fruitful and prosperous year;
Give thanks for the summer's red roses,
That blossomed our pathway to cheer.*

*Give thanks for the seedtime and harvest
That brought us the sheaves and the shocks;
Give thanks for the vine and the fig tree,
Give thanks for the herds and the flocks.*

*Give thanks for the springtime that brought us
Her lap full of May flowers gay;
Give thanks for the song of the robin,
The thrush and the blue-feathered jay.*

*Give thanks for the morn's rosy dawning,
The dew-gems that blaze on her breast;
Give thanks for the night's purple awning
That folds us in slumber's sweet rest.*

*Give thanks for the loved ones who gather
To welcome our coming at night—
Whether mansion or cot be our dwelling,
Give thanks that our hearth-fires are bright.*

*And if, weary-hearted, we struggle
Alone through the battle of life,
Give thanks to the Power that leads us
In safety through peril and strife.*

The thankful heart knows

TRULY

A TRULY THANKFUL PERSON shows his gratitude in his way of living. He does more than give thanks; he constantly lives his thanks. Remember how often in the Bible Jesus gave thanks over and over? "I will give thanks unto the Lord," "He took a cup and gave thanks," and "took seven loaves, and having given thanks," and "When He had given thanks, He brake it." How important Christ considered gratitude. We were set an example of "thanksgiving" by Him.

Gratitude has been called the most endearing of personal traits; yet, it is one that costs us nothing. It wins friends and makes those around us eager to do more for us. The thoughtfulness of a few words of appreciation takes neither time nor work nor expense. Yet, it creates a habit of thankfulness that pays high dividends in friendship and in charm.

By our very gratitude we add charm to our own personalities. Think of those for whom you've done the simplest of services or to whom you've given some little token of friendship. Those who accepted silently or who took your gift or offer for granted seemed to be less delightful people than those who showed you some appreciation.

So, too, does thankfulness in our daily prayers reap rewards of further blessings beyond our dreams. No matter how low of spirit we may feel, every prayer should begin with thanks for the many things we still have. Perhaps we feel that we have nothing left but faith and the strength to go on. Even these should be the subject of sincere thankfulness. When we begin to enumerate in prayer all for which we are grateful, the list grows and grows until we usually surprise ourselves.

Too many things we tend to accept as our due. It is a sad truth that we do not sufficiently appreciate people and things until we have lost them. After a few such losses, we learn and are more grateful for those left to us—family and friends. Even when the weather turns unbearably hot or cold, we suddenly realize what lovely days we had been accepting without special thanks.

WE CAN BE GRATEFUL that after rains and storms the sun appears. There is comfort in the succession of the seasons. We should appreciate both in fact and in symbol the sunshine with the awakening of spring, which follows the bleak cold of winter. We should be grateful for the temperate days of fall and the golden beauty of harvest. In country or city baskets of fruit and vegetables appear suddenly as harvest is gathered. If we did not help with the harvest, do we feel grateful enough to those who did and to God who made it all possible?

We have no right to accept things as a matter of course.

no seasons. Each day is spent in . . .

GIVING THANKS

By Helen S. Neal

Back of the simplest blessings are sacrifices of countless men and women who have labored to build for us the decencies and securities of life. Back of everything is God's bounty and love. No man is sufficient unto himself. God and our fellow men deserve great credit for whatever comfort and success we are able to secure and maintain.

True, ungratefulness is a fault of the times. It is even more the fault of an age group. Although many people today are thoughtless and inconsiderate of their blessings and children of teen age are often too self-centered to consider showing thankfulness and appreciation, most of us should take pause. No one group or period monopolizes this unfortunate characteristic. Those of us most aware of our debts become negligent at times, and those of us entrusted with children to guide have sterner duties. It is for us not only to set an example, but also to explain and to guide those in our care. Nor is a child's thankless attitude always outward toward the world. As it grows, it can turn inward toward parents and home.

"How sharper than a serpent's tooth it is to have a thankless child."—King Lear, Act I, Sc. 4.

One of the greatest dangers is not that we are sometimes ungrateful, but that we permit ungratitude to become a habit. It is often not an intentional or deliberate fault for one time only, but it grows from very small beginnings into a gross and ugly habit.

A shrug or a raised eyebrow may be the beginning. With a "so-what" attitude, we come to accept things as our right rather than showing pleasure and appreciation for them. The result is an intense and disagreeable selfishness. No one can admire or love a definitely selfish person. Yet, constant ingratitude develops into selfishness. If we allow those in our care to fall into this error, we are more guilty than they are.

ONE NIGHT AN Arab's camel thrust his nose into the tent of his master. The master made no protest. The camel accepted that little warmth as his due and came to expect it. Since the master had not curbed him, however, a few nights later he inched in a little farther. The master still made no protest, and the camel soon came to expect as his right tent coverage as far as his shoulders. The following week, he had taken up residence in his master's tent, and his master was outside in the chill exposure for which he lacked the fine insulation that nature had given the camel. The master had allowed this policy of selfishness to occur in his ward.

People around us bring certain pressures against hab-

its of which they disapprove. They expect us to be clean, and they show they do not like us if we are tattered or dirty. So we conform. They expect us not to be noisy; therefore, we keep our radios low for the approval of our friends. They disapprove of gluttony, laziness, and slander, but they bring no pressure against our being thankful. It seems a small thing. Often they don't foresee to what extremes of selfishness it can lead us.

When we are ungrateful, we are imposing on the kindness of those around us, but when we are grateful, we open wide the door to added benefits. This is as true in prayer as in our contacts with our fellow men. When we are thankful, we expand our own receptivity. We praise God's goodness, and our mental atmosphere, transformed by our ideals, reflects in everything our minds and hands touch. True thanksgiving is like the spring rain that falls upon a garden. It refreshes, warms, and increases its productiveness. We should turn praise and thankfulness on all that we would increase, for the world responds and is glad. In Psalm 69:30 we find

"I will praise the name of God with a song, and will magnify him with thanksgiving."

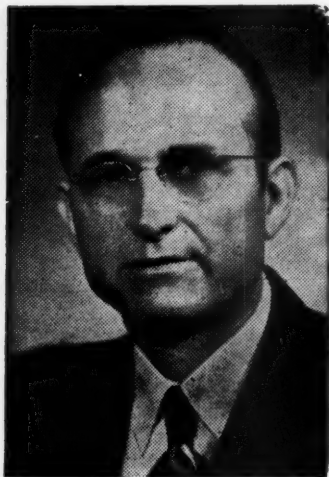
Often people do things for us for which we are physically or financially unable to return or adequately recompense them. Then we must be more careful than ever not to accept their service or gifts quietly or sullenly, thinking only of our inability to pay them enough in return. Actually, our appreciation is often pay enough. Milton said in *Paradise Lost*:

"A grateful mind

*By owing owes not, but still pays, at once
Indebted and discharg'd"*

In other words, by recognizing with thanks and a sincere show of gratitude, we are often paying enough to those who have done things for us. We have incurred a debt, to be sure, but by thankfulness we have at the same time discharged the debt. Likewise, if we are truly thankful to God for His many blessings, we have discharged a part of that debt, for He wants us to be unselfish as only the truly grateful person is.

Thanksgiving originated as a religious holiday when our forefathers were genuinely grateful for harvest after their many trials and problems. We should be infinitely more aware of living thanks at this season than of whether we are momentarily able to indulge in each traditional delicacy for our own table. Living thanks is what God wants us to have Thanksgiving Day and EVERY day.



TAKING CARE of WHAT WE HAVE

By
H. L. Chesser
Pastor, Fort Lauderdale, Fla.

TEXT: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," Psalm 84:10a.

MOST OF OUR CHURCHES have been built at a sacrifice. Many of them have been well planned, and the plans have been drawn by an architect. Plans of others have been formulated in the minds of men who were not architects, and the buildings have been built, many times, not in proportion—windows too small, windows too scarce; yet, they are ours, and they belong to God; they are houses of God. We worked hard to get them erected, and they cost much money. Then, after the day of dedication, it seems that we sometimes forget and neglect the task of preserving our church buildings and property and keeping them beautiful.

Automobiles need care; farm machinery needs care; office buildings and stores require constant attention to continue efficient and profitable operation, but very few church budgets include appropriations sufficient to keep the buildings and equipment up to the original standard. Remember, the church is where we gather to worship God, to have weddings, and to have funerals to pay the last tribute to the dead. The church does not deserve to be neglected, since it is a very important place.

Does it not make you feel disappointed to see a church with unkempt yards, broken walls, cracked windows, unpointed stones and brick, or walls and woodwork paint scaled off and weather-beaten? The building looks bad. It seems that the building has had no care for a long time, for when entering the building, we see large cracks in the plaster, stains on the ceiling from a leaky roof, and when we reach for a hymn book, its pages are torn, or the back is torn off. Notches have been cut in the backs of the pews, chewing gum is sticking on the lower side of the pews, and there are old, dilapidated light fixtures in which some of the bulbs are not burning. If the floor has carpets, there are worn places and holes through the carpet where people hang the toes of their shoes and almost fall. The doorsteps are too steep with no banisters to assist elderly or afflicted people in getting in or out of the church.

Suppose we go to the basement where the children gather for their classes. What is the condition of the

walls? What is the decoration? Is the paint of a dark, dead, dismal color, or is it attractive, bright, and refreshing? Are there any facilities for drinking water? Are the windows clean? Are the pianos in tune? Is there a place to hang the coats and hats so that the children can reach them, as well as the grown-ups? What about the wash-rooms and the toilets—are they kept sanitary?

WHAT ABOUT THE entrance to the church? Does it seem to say, "Come in"? Does it give you that friendly feeling, or must you go up a steep flight of steps which has the riser of the steps about seven or eight inches instead of four or five? Are the steps covered with ice and snow? Is the bulletin board in the yard or on the side of the building fresh and clean, or is it shabby and out of date? Has it been painted in the last three or four years? Is there a church sign somewhere to tell you the name of the church and the pastor? Is there a place to give you the schedule of services? The places for commercial businesses are attractive, easy to get in and out, with lights showing very well what the place is and how to get around. There a friendly welcome awaits you.

It may be that we have not thought of these things, but let us think on them for awhile and see if we cannot find a lesson here that will help us for our church and for our Sunday School. After all, the church and the Sunday School should be a place that invites and encourages the people to come and a place to which they would like to return. Of course, in so doing, it must be comfortable, attractive, with a friendly welcome. People do not like to go where the atmosphere is gloomy and depressing. When we, as a church, take no care of our property, the people passing by are made to wonder if we really care about the One we worship and the place where we worship. Someone is responsible to see that these things are carried out, and ordinarily this falls upon the pastor. If the pastor does not take the lead, many times nothing is accomplished. So, by way of suggestion, let us look at our churches and see how we can improve their looks, see how we can improve the facilities for the convenience of those who attend, and see if we do not have more in attendance. It does not take so much money to make improvements if we can find willing hands to work; however, it takes some money. Expenses

(Continued on page 10)



Random Seed for a Deliberate Harvest

● Thanksgiving Day is not a fixed American holiday. Each year there is a new and current proclamation of Thanksgiving issued by the United States President. There is no legal day set aside for this day of thanksgiving and festivities, but, since the example was set by Abraham Lincoln, custom has prescribed that the last Thursday in November be observed. This custom of Thanksgiving Day is a proud American tradition, deeply bedded in the hearts of all grateful men.

● The Hebrews were among the very first people to have a custom and tradition of Thanksgiving festivities: Exodus 23:16, the Feast of the Harvest; Deuteronomy 16:13, the Feast of the Tabernacles.

● It was during the American Revolution that Thanksgiving Day became a national custom. It was during the Civil War that it became an annual custom.

● In 1778, General Washington proclaimed a day of thanksgiving by his Continental Army at Valley Forge.

In 1789, Washington proclaimed a day of thanksgiving by the new nation for the adoption of the Constitution.

In 1815, President Madison proclaimed a Thanksgiving Day that victory (in the War of 1812) might be granted from God.

In 1862 and 1863, President Lincoln proclaimed days of thanksgiving for the victories of the Union Army in the Civil War.

In 1916, President Wilson proclaimed a Thanksgiving Day because our country had been preserved for peace. In 1917, he proclaimed thanksgiving with equal fervency because our forces were fighting on the sides of freedom and democracy.

● The Ancient Greeks observed a nine-day feast in honor of Demeter, the goddess of the harvest. It was known as the Feast of Demeter. The Romans had a similar festival, known as Cerealia, in honor of Ceres, the Roman goddess of the Harvest. (From her name comes our modern word "cereal.") These feasts were, of course, very pagan, and, thus, became bacchanalian orgies of drunkenness and riot.

● Ireland, Russia, Scotland, France, China, the Druids, the Indians, and almost every land and people have celebrated at times of harvest. From the crudest, most primitive heathenism to the culture and solemnity of Christianity, the human heart has struggled to give its

expressions of thanksgiving to the highest power it has known.

● England offered a special day of thanksgiving to God at the time of the defeat of the Spanish Armada. Another day of thanksgiving was declared on the day that the notorious Gunpowder Plot was discovered. Days of humble thanksgiving were declared by the British following (1) the miraculous escape of the British soldiers at Dunkirk, (2) the victory of El Alemeln, (3) the victory in Tunisia.

● The modern mind is amazed that the Pilgrims were optimists enough to be thankful. When, after their first harvest, in 1621, 55 white men and women invited 90 Indians to join them in a feast of thanksgiving, their courageous hearts forgot to be critical or faint. Half of those who arrived in America on the Mayflower had died during the previous winter, which was exceedingly severe. A chronicler among them reported the state of their crops, "Our corn did prove well, barely indifferent good, peas not worth gathering." What men of faith were Elder William Brewster and Governor William Bradford!

● To this day, the Siamese observe an ancient Swing Festival at harvest time. This festival is much like our own Thanksgiving Day.

● Dating, perhaps from the days of the Saxons, the ancient English celebrated a traditional Harvest Home festival, a bolsterous occasion of singing, dancing, parading about dressed in corn sheaves and selecting a Harvest Queen.

GIVE THANKS

Carlotta Perry

*For sweet hopes born and for sorrows dead;
For true songs sung and for fond words said;
For the ready cup, for the daily bread.
For the race that the faithful feet have run;
For the bitter strife, for the battle won;
For brave deeds planned and for brave deeds done;*

*For the truth that liveth forevermore;
For mercy's graciously open door;
For the light that shines from the other shore—*

*Give thanks, give thanks! Lo! the Spirit saith,
Let everything that hath voice or breath
Give thanks for life—for life and death.*



Text: Matthew 16:18, "... and the gates of hell shall not prevail against it."

IN A RECENT ISSUE of the *Evangel*, the article "The Church—Its Name" appeared. In that message I used the same text as in this one but with a different phase. We're looking today for God's Word regarding the authority of that Church. Lately after studying much about the Church of God, I found some great authority was attached to it.

Someone will decry this message immediately by saying that the Church is man-made and that you can't join a man-made church.

Since I want that man to continue reading my message and I feel that he's right, I will agree. The Church is man-made! The One who said He would build it was a Man like anyone else, in all points being tempted like as we are (Hebrews 4:15). Jesus was Man!

Jesus (a man) was going to build a church for man which would be run by men. He trusted the writing of His Word to men. He trusted the King James Version into the hands of a group of fifty-five or sixty of England's scholars which few can be believed were saved and none of which had the baptism of the Holy Ghost. I shall not be found trying to annul God's Word by saying men did it lest I make myself foolish in the eyes of God and you. I believe the Bible is the infallible Word of God regardless of who translated it, and I do believe the CHURCH OF GOD to be the Church of God regardless of who sets about to destroy it.

God did not establish the Church without some attached authority. In Acts 9:26, "And when Saul (Paul) was come to Jerusalem, he assayed (tried desperately)

The Church

to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple." What right did the disciples have to refuse Paul's admission? Was Paul a member of the Church of God? Paul himself tells us in Galatians 2:9, "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen."

The Church of God had the power to refuse Paul and had the power and authority to accept him. They refused his admission into the Church.

We hear those who say, "God put me into the Church when I was saved." It's a shame you weren't there to help poor Paul. Paul tells us in Galatians 1:18, "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." He goes on to say he saw no other apostle save James, the Lord's brother. In Galatians 2:1 he continues, "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also."

Add the three years mentioned in Galatians 1:18 to the fourteen in Galatians 2:1, and you will have at least seventeen years from the time in Acts 9:26 to Galatians 2:9. That means Paul tried seventeen years to get into the Church of God. The Church might not have had that right, but they did it, and Paul did not grumble. He did missionary work a large part of this time. Paul and Barnabas abode at the Church a whole year, then the Holy Ghost spoke to the Church to send them away to do the work He had called them (Acts 11:26).

It is rather amazing when you consider the attitude of Paul and Barnabas toward the Church. It appears to me they loved the Church more than some who are reading this article. Mister Theudas (I hesitate to say brother) boasted about his church and about himself. Acts 5:36, 37 tells how Judas of Galilee got a revelation about taxes and started himself a church, and for awhile it went rather well, too. Surely Theudas or Judas or any of the others would have been glad to have a converted member of the Sanhedrin who was schooled at the feet of notable Gamaliel.

I have wondered why Paul didn't retrace his steps to the first church in the city that taught resurrection and the existence of angels—that big nominal Pharisee church. He could have gone to the other church that did

—Its Authority

By Amos A. Ledford

not believe in angels or the resurrection—the Sadducee church. Both of these churches were large ones. They would have been glad to have him.

Denying them all, he went to the one which had refused his membership for at least seventeen years and told how God had blessed him and saved him on the road to Damascus and how much he loved the Church.

Every letter he wrote to the Church or to any minister radiated with love for the Church. In Galatians 5:7 he told the church at Galatia how he loved it. "Ye did run well; who did hinder you?"

Many say the Church is in heaven. The Church is set up in this world for the salvation of the soul. Gifts and fruits are set in the Church for the perfecting and edifying of the Church. Who needs to be saved in heaven and who needs to be edified in heaven? The Church would do no good in heaven.

I SHOULD LIKE TO have you go to the upper room with me to find some authority of the Church. The time of the picture seen is after the Lord said He was going to build His Church. He has returned to the Father, and one hundred and twenty people are waiting for the descension of the Holy Ghost, the promise of the Father.

In Acts 1:20-26, a narrative is given of the selection of Matthias. Two men were selected—Justus and Matthias. They cast lots which fell on Matthias. If the Church had no authority in the earth, why did they choose by casting lots?

In the scripture just following my text, the Lord said to the Church, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

The Church was to bind something and to loose something. I leave it with you to judge what it was to bind and loose. It would have been impossible for the Church to bind or loose anything without authority. If the Church had proposed to bind and loose without authority, a calamity would have resulted. Since the gates of hell shall not prevail against it, however, great authority was left with the Church.

Acts 2:47, "The Lord added to the church daily such as should be saved." I have not looked at this scripture as saying all those who were saved became members

of the Church immediately. If so, Paul's writings would have to be rearranged. This scripture is saying that the Lord saved or added to the numbers of those saved by the efforts of the Church to evangelize the world. The question they asked the apostles was "What must we do to be saved?" not how to join the Church. Hence the Lord added that number to the Church's efforts in being redeemed from sin.

1 Corinthians 12:18, "... God set the members EVERY one of them in the BODY." 1 Corinthians 12:27, 28, "Now ye are the body of Christ, and members in particular (in the body). And God hath set SOME in the church ..." He goes on to name the various positions he has granted to the Church. It appears to me that here God is selecting a few by the choice of the individual, of course, and setting them into the Church.

God set government in the Church (not body).

Also, God set dignities in the Church, apostles, prophets, teachers, and so forth.

2 Peter 2:9, 10, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished; But chiefly them that walk in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities (leaders of rulers)." God reserves the unjust unto punishment, but chiefly them that ... despise government ... not afraid to talk about overseers, pastors, and so forth.

What can we do with those who walk disorderly among us? With the authority of the Church Jesus said, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone ... If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church (in heaven? No.): but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Can you do that if God set him in the Church and gave the Church no authority? I say you cannot.

John, who was overseer of the Church, had an unruly pastor who was casting some out of the church (3 John). He was talking about the overseers and prating about them with malicious words, and that wasn't all; he would not receive the brethren, and forbidding them that did, he turned them out of the church.

Diotrephes reminds me of some who have walked with us who say they have received a special revelation from God against the leaders of our Church. They decide to lead a revolt against the Church. If the Church of God had no spiritual authority, there would be nothing we could do about it, but John says, "I will remember his deeds when I come." Then he commends Demetrius, perhaps for a new pastor. He has a good record, and you know our record is true.

Paul writes a short epistle to Ephesus from Miletus in Acts 20:17-30. He says in verse 30, "Also of your own selves shall men arise, speaking perverse things (accusing headquarters), to draw away disciples after them."

What must we do then, Paul? Watch and remember—feed the Church of God which He has purchased with His own blood. The Holy Ghost has made you overseers. With no authority given to the Church as some would have us

(Continued on page 11)

THE NATURAL LAW OF THANKSGIVING

(Continued from page 3)

of their hopeless plight, they dared offer thanks to God. But, lo, God saw such sincere worship that He gave them the victory—and freedom of worship is ours. Many times Washington's knees were planted in the snow as he sought the divine guidance he so needed. In 1789 he again proclaimed a day of thanksgiving for the adoption of the Constitution. Thank God for a foundation like that! Madison, Lincoln, Wilson—men of thankfulness to God—proclaimed days of special thanksgiving during the midst of war.

In 1621 our first Thanksgiving Day was observed. Half of those who came on the Mayflower had died during the previous winter. Still, in humble thanks that "our corn did prove well, barley indifferent good, peas not worth gathering," fifty-five white men and women and ninety Indians celebrated in thanksgiving to God. Such men as Governor Bradford and Elder William Brewster laid the pillars for our present America with her prosperity and greatness.

Let me quote here a beautiful poem by Roland Ashbrook:

*What were the Pilgrim Fathers thankful for,
Those refugees upon a frozen shore,
Meeting new perils, fleeing perils old,
For scourge of persecution, scourge of fold.
Undaunted hearts in famine-wasted frames,
Unyielding to winter's icy flames?
To God alone those Pilgrims bent the knee,
For life, for love, for faith, for liberty.
Rising above a torrent of dismay,
They found—and founded—our Thanksgiving Day.*

What is there for any of us to be thankful for? Look and see. I know of a wonderful old song with a beautiful thought but an impossible challenge:

*Count your many blessings,
Name them one by one.
Count your many blessings,
See what God hath done.*

Try it. Realize its impossibility. You cannot know all that God has done for us. He is too great, too loving, too merciful, too abundant with His blessings for us to enumerate them. Yield to that urge to give thanks in ALL things. Say with David and me, "Bless the Lord, O my soul: and all that is within me, bless His holy name."

That is the natural law of thanksgiving.

TAKING CARE OF WHAT WE HAVE

(Continued from page 6)

of a church are easier raised if we have good attendance, and it is much easier to have good attendance if the church has a friendly welcome and is attractive.

There are many little things that help to make the situation better. For instance, a regular mowing of the lawn. Instead of letting the yard grow up in weeds and high grass, keep the lawn mowed regularly and keep the place looking neat. If there are no flowers or trees in the church yard, plant some flowers and shrubs to beautify the location. If there are broken windowpanes, replace them. If the window sashes are rotten, replace them. If the door is dragging and will not close properly, letting cold air into the building, repair the door so that

it will close properly. Remove from the church yard and the building all rubbish that is unsightly; replace light bulbs that are burned out, too weak, or too dim and put in stronger bulbs so that all lights will burn brightly. Make the place look attractive and inviting. I rather think that these things make money for the church instead of being an expense. If the church needs a new coat of paint on the outside, paint it. When the church is repainted, many times the people in the community paint their homes, which brightens the community in general.

IN ORDER TO TAKE care of what we have, it is necessary to keep it clean. We may have a nice church building, but if it is not kept clean inside and out, it does not look presentable and seems neglected. Maybe there is paper strewn around on the floor. Maybe there are song books torn, ragged, and in bad shape scattered around. Maybe the bookstand has been filled so full that when the door is opened the books come piling out on the floor at the feet of the one who opened the door. To give the pews a good cleaning every now and then makes the appearance much better, and in so doing, if there are nails that have worked out until they will tear clothing, you may find them and have a chance to drive the nails deeply enough so that they will not be in the way.

Our subject is taking care of what we have. If we have good attendance, then let us take care of that attendance and see that we do not lose it by being careless and indifferent in the care of the surroundings. Many times the janitor, or the sexton we may call him, or the ushers can do much toward improving the spirit of our church by making people feel better when they come. You know, it is not so much the amount of money a person makes, but it is knowing how to take care of the money that counts as to how well he gets along. So let us take care of the prestige of the church in the community. It will mean success for the church.

I THINK THE CHURCH should be opened on Saturdays and aired real good before Sunday so that it will have a smell of fresh air. Stale, stagnant air in church buildings is one cause for people getting sleepy during the church services. Let us brighten the church and Sunday School rooms with a coat of light-colored paint or something that will make things look lively. Maybe the Sunday School rooms are not ventilated enough. Maybe the floor is not clean. Let us keep all of our property in good repair and well painted for the preservation of the materials, and I am sure that we shall, in the long run, be far better off.

It has been said that a church that costs you nothing never does you any good. The story is told of a plain man of the hill country in answering a neighbor's complaint that the church budget was too heavy made this statement: "See that graveyard over there on the hill? I've got a son lying there. When he was alive, it cost me something every day to keep him. Now he costs me nothing. I'd gladly spend every cent I've got on him now if I could have him with me." A church that costs you nothing is a dead church.

Footprints mean possession, but it must be your own footprints.

THE CHURCH—ITS AUTHORITY

(Continued from page 9)

think, why did the Holy Ghost make us overseers?

I regret to say some serious things have happened to the Church. Soon after its beginning, a leading couple had to be killed (Acts 5); a man took his father's wife; a terrible case of fornication; the Church got puffed up about sin in the Church. Paul said, "When you are gathered together, and my spirit, with the power of our Lord Jesus Christ deliver such a one unto Satan for the destruction of the flesh," 1 Corinthians 5. The Church of God could not have done that without God-given authority. If God set him in the Church, why didn't God take him out? God told the Church to turn him out, to deliver him back to Satan.

The authoritative command is in verse 13, "Therefore put away from among yourselves that wicked person."

Brother Soft T. Hearted says, "Let God do that." God says, "Softy, you do it. I have given you the authority and the power to do it."

Paul, no doubt, after writing the 5th chapter of 1 Corinthians, laid his pen down, breathed a sigh of relief, and said, "That's it." Then something came to his mind. He picked his pen up again and began anew. Listen to his words in 1 Corinthians 6:1-3, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world be

judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge the angels? how much more things that pertain to this life (in the Church)?"

The Church is God's voice box to the world.

The Church has the authority and power to execute God's law.

No more let it be said, "I will not ally myself with something that is set up by man." There is nothing we possess that has been untouched by man.

Men wrote God's Word—men of like passions as we are.

Men translated the Bible we love so well.

Men preached to us the gospel. How can they hear without a preacher?

Men conduct God's business in this world.

Spirit-filled men judge in matters of God's Church.

Men are God's agents for God's work.

I love the Church, not only for its name, but also for its Founder, who was a man—the Man Jesus Christ.

I love the Church for its Spirit-filled men who are carrying on God's work efficiently for God and the Church.

Men like Theudas and Judas will arise and will fall soon to be forgotten, but God's Church and those with it will go on undefeated by the armies of hell.

The Church will continue to bind and loose with the keys our Christ gave it. Thank God forever.

This is my message. May God bless it to your hearts.

HURRICANE DESTROYS CHURCHES IN HAITI

A late report by Wayne Heil, Overseer

Since the hurricane hit Haiti, we have received more news from our churches on the Island. There are numbers that we have had no news from as yet. So far, none of the news that we have received has been good.

Brother Deshommes writes that the churches at Laborde, Maniche, Bonnet, and Morasse are completely destroyed. The church at Gros Morne was damaged but not completely destroyed. All the trees—coconut palms, mango, avocado, banana—on the church property at Cayes were blown down, and the yard is bare.

Brother Remus from Petit Goave was in Port-au-Prince during the time of the hurricane and was not able to get back to his home until more than a week later. Then he had to walk almost all of the way. He wrote immediately upon his arrival, "My first visit was at Grand Goave. The river 'Grande Ravine' flooded the entire town. Our church is filled with debris, and the mud is four feet deep inside. All the benches, chairs, and the pulpit have been broken by this flood such as Haiti has never known in her history. The lot that we bought for the new construction is almost unrecognizable, because it served as the course of the river in fury. It can no longer serve for the purpose for which it was bought. Our brothers in this place live in the blackest of misery after having lost houses, animals, clothes, et cetera. In the face of this spectacle so touching, I gave them half of what I had in my pockets. There is nothing but desolation at Grand Goave. It is misery everywhere." He named eight more churches that were hit, but did not go into detail about the damage done.

We do not know how or when our churches can be rebuilt. It will take at least \$400 or \$500 to replace each church. We need help!

NOTE BY EXECUTIVE SECRETARY: Contributions are certainly in order. Send them through CHURCH OF GOD FOREIGN MISSIONS, 1080 Montgomery Avenue, Cleveland, Tennessee, and they will be sent one hundred per cent. The sooner that we can get help to this area in Haiti, the sooner we can relieve them of misery and re-establish their church homes. May your offering be liberal.

The 13th Annual Convention of the National Association of Evangelicals will be held at the Sherman Hotel in Chicago, April 18-22, 1955, according to announcement by the Reverend George L. Ford, Associate Executive Director of the Association.

Preliminary plans call for the emphasis of the various phases of the N.A.E. work in the open sessions of the Convention with ample time for the deliberation of the some twenty commissions and affiliated organizations that comprise the over-all evangelical movement represented through N.A.E. The public sessions of the Convention will be held in the Grand Ballroom of the hotel, which seats approximately 1,500. Fifty-one display booths for the use of evangelical organizations will be available on the mezzanine immediately adjacent to the ballroom. Information regarding the displays may be obtained by writing to the National Association of Evangelicals, 542 South Dearborn Street, Chicago 5, Illinois. Program information may be secured from the Convention Chairman, Rev. C. C. Burnett, Central Bible Institute, Springfield, Missouri.



LA FEVER

Mrs. C. C. La Fever, 66, died unexpectedly at her home Sunday morning, September 26, 1954. She was born February 24, 1888, in Culberson, North Carolina, and moved to Calhoun, Georgia, in 1917 where she was a resident until her death. She is survived by her husband, three daughters, one son, four brothers, two sisters, ten grandchildren, a number of nieces, nephews, and other relatives, and a host of friends. Funeral services were conducted at the Crane Eater Church of God, September 27, at 4:30 p.m., with G. W. Mise, local pastor, and T. Y. Black, district pastor officiating. Burial was in the Crane Eater Cemetery.—Her daughter, Vertie Harkins.

JOHNSON

Lillie McClure Johnson, age 91, died at her home at Shooting Creek, N. C., January 29, 1954. This sister in Christ was converted early in life and lived a good Christian life many years in the Methodist Church. On August 11, 1919, the day following the closing of a wonderful revival in the community where she then resided, Sister McClure had her tenant dam the creek in order that she and her sister could be baptized and become members of the Church of God. Her presence, influence, and generosity will be greatly missed by the church and those who knew her. Funeral services were conducted by her pastor and a former pastor.—J. T. McGuire and Glover P. Ledford.

reports

DANVILLE (EDGEWOOD), Va.—We praise the Lord for His goodness to us and for His great power which He is manifesting in our church. We have some wonderful people who love the Lord and are willing to sacrifice for His cause. A sweet spirit was in our service Sunday morning, which was the time set to bring in pledges for the new church building on West Main Street. Many of our people brought in their weeks' pay checks, and others marched up and gave their offerings. When the total was given, we had \$1,748.80. Along with this offering, the tithes were paid in the amount of \$276 for one week, which is record-breaking for our tithes. A total of \$2,024.80 was paid into the church Sunday, for which we truly thank the Lord. During the month, we have raised \$2,288.80. We have a building committee of action appointed, and they are expecting to turn the plans of the new church building over to the contractor between now and the first of the year. We plan, by the help of the Lord, to be in our new building by state convention time. We also had 204 in our Sunday School, and many testified to being healed in our healing service. Our people are fasting and praying, God is blessing in a wonderful way, and we are expecting great things to happen at Edgewood.—Herbert A. Stone, Pastor.

JEFFERSON, Iowa—We appreciate the blessings of the Lord in Jefferson. Since the Assembly, we have redecorated the church auditorium, including painting and refinishing the floor. We also redecorated the parsonage, placed a wall-to-wall wool carpet in the living room, and installed an air conditioner. Our pastor and wife, Brother and Sister Jordan, and the girls, Linda and Yvonne, have been a great blessing to this church and are truly led of God. The girls are a blessing with their music and songs and influence over the young people. We feel greatly blessed of God for having sent them here.—Laurence E. Peterson, Reporter.

CAIRO, Ga.—The Lord is blessing in a wonderful way. For some time we had been trying to get under way with building a new parsonage, but always seemed to end in defeat. When Brother and Sister Merlin Brown came our way, most of our people, realizing the need, were eager to get started. Enthusiasm ran high after definite plans were made to build a new parsonage and to sell the old one. We bought a lot in one of the city's most desirable residential sections located on the Bainbridge Highway. Our friends were glad to see us get started and gave a hand, also. We built a block structure which was appraised at \$10,400 and consisted of three large bedrooms, a spacious living room, dining room, kitchen, bath, six roomy closets, and a pantry. All the doors and woodwork throughout are finished in natural

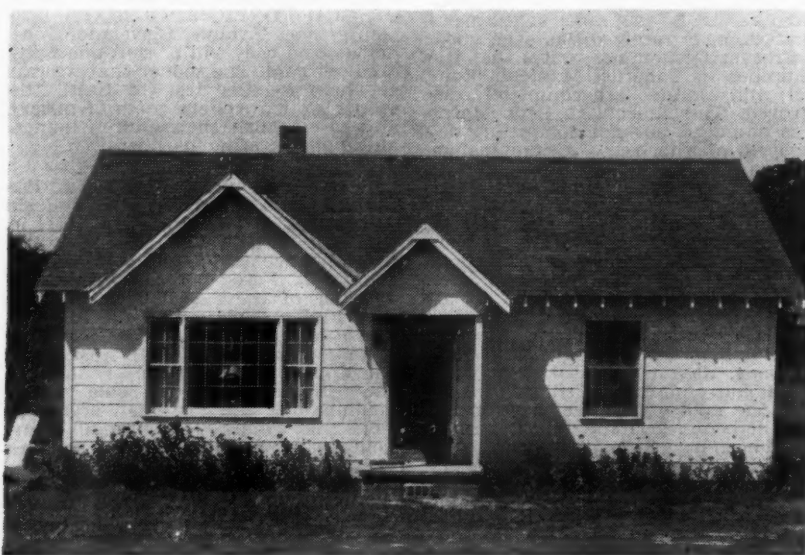
varnish. It has venetian blinds and is completely gas heated. The Sunday School classes helped to buy the light fixtures and to tile all the floors. The windows which cost nearly \$300 were paid for by the L.W.W.B. The band also installed gas in the church and helped the Y.P.E. buy a new three-piece living room suite for the parsonage. Naturally, we are proud of our completed parsonage and are glad to see Brother and Sister Brown move in and start enjoying some of the fruits of their labor, for they, along with all the others, have "kept their shoulders to the wheel." We love and appreciate them both, and I feel the whole church would say amen. I say they have certainly been a blessing sent our way.—Mrs. Clotha Mae Hand, L.W.W.B. Secretary-Treasurer.

SALISBURY, N. C.—During our recent revival on October 17, we had our annual home-coming, and it was a great day. Brother P. H. McCarn brought the morning message, and we had a lot of good singing in the afternoon service. We had 108 in Sunday School. Our offering for the day was \$536.55, and our Sunday School offering was \$22.00, which made a total of

\$556.55. We truly thank God for the way He is blessing us.—Herman Smith, Pastor.

Montana Prayer Conference and Ministers' Meeting

The first service of the prayer conference opened with the spiritual tide very high. The Holy Spirit made Himself strong on behalf of those whose hearts were perfect before Him. The first night Brother Morehead preached a great message on the second coming of our Lord. He told of the blessed hope that binds churches and people together with the love and anticipation of His coming. Brother Doyle Stanfield, state overseer of Kansas, brought such stirring messages as "Evangelism," "Our Trust," and "God's Hospital for the Soul." These messages were anointed with power from God. The closing message "The Power of Christ" was brought by Brother Morehead. It brought out the power of Christ in the world peace problem and in the hearts of men. Making several decisions that will help the work in Montana, the ministers' meeting was a success. Everyone loves our newly appointed state overseer, Brother A. E. Erickson, who is a very consecrated man. We desire your prayers for the Church of God in Montana.—George Mangum, Reporter.



TENNILLE, Ga.—Our new parsonage was dedicated May 16, 1954, by Brother D. C. Boatwright, our state overseer. Since Brother and Sister Earl Powell came to Tennille four years ago, we have cleared the church property which was on a revertible deed, bought another lot, and built this nice parsonage. It has hardwood floors throughout, and a Youngstown sink.

We also bought a piano for the church. By the help of God and the people, the debt was paid off in a short time. Brother and Sister Powell, who have now gone to Pitts, were wonderful workers and we appreciate them. We now have Brother G. E. Poole with us, and we are expecting God to continue to bless us.—Vola Mullis, Reporter.

COURT of PRAISE

MILLVILLE, N. J.—I had suffered with sinus trouble for about eighteen years, and one Sunday morning as our pastor was preaching, the power of God fell on me, and it felt as if cords were pulling from my nose. Since that time, I have not had a bit of sinusitis. I thank and praise God for healing me.—Dominic Ferrigno. Attested by A. M. Hanley, Pastor.

WEST POINT, Miss.—I praise the Lord for a full and free salvation, a salvation that keeps me and one that I can enjoy every day. I also praise God for healing my sore mouth and a chest cold.—Mrs. Genie Holland.

MILLVILLE, N. J.—I had suffered fourteen years of bronchial asthma and had taken many tests trying to find what would cure it. While I was in the hospital, our pastor, Brother Amy Hanley, brought me a New Testament, and I read James 5:14a, "Is any sick among you? let him call for the elders of the church." When I left the hospital, I went right to the church and was prayed for. While I was praising and magnifying God, the Lord healed me. I was not healed by medicine or by an operation but by the power of God. Thank God forevermore!—Clarence Parsons. Attested by A. M. Hanley, Pastor.

NORTH WILKESBORO, N. C.—I thank God for healing me of a growth on my nose which had bothered me for a long time. Brother J. S. Leonard prayed for me several nights ago, and the growth left instantly.—Mrs. Chae Faw. Attested by J. S. Leonard, Pastor.

HAZLEHURST, Ga.—I am still thanking and praising God for a wonderful healing which took place during a revival at the Bridgeford Church of God Wednesday night, September 15, 1954. Nine years ago one vertebra slipped out of place in my back. My right hip and leg were affected, causing my right leg to be shorter than the left one, and there had been a deep soreness through my hip and back all of these years. Brother T. G. McQuaig, our evangelist, prayed for me, God touched my body, and I began to mend. Satan tempted me severely, trying to make me doubt my healing, and Saturday morning the vertebra was out of place again. It frightened me for a moment, but I placed my hand upon it and began praising God. I felt it slip back in place, and it has been in place since. My back, hip, and leg are normal now, and have continued to grow stronger. I praise God for this wonderful healing.—Mrs. L. M. Allred.

HOMERVILLE, Ga.—I praise God for healing me of back trouble. I had seen a VA doctor who had told me that there was nothing he could do for me and that I should go home and stay flat of my back. I was a back-

slider, lying in this condition when Brother Robinson, the pastor, and Brother Maitland Smith came to pray for two of my babies who were sick with colds. I had already promised God when I got well I would go back to church, and when Brother Robinson and Brother Smith asked me if I wanted them to pray for me, I answered yes. I told them my promise to God, and they prayed for me. In five minutes I could get up and down by myself. Thank God forever! I am now saved, sanctified, and seeking the Holy Ghost. I desire the prayers of everyone.—Eddie Gray. Attested by J. B. Robinson, Pastor.

CHATTAROY, W. Va.—During the first part of September, 1949, I was very sick in body, and I consulted a doctor about my case. He gave me a thorough checkup and found that I was suffering from cancer. He advised me to have an operation which he thought might be of some help. I did have the operation on September 15, 1949. I was unsaved at that time, but on October 29 I was wonderfully saved at the Church of God in Chatteroy. The Lord healed my body of the cancer, and the doctors cannot find a trace of it now. I truly thank God for His healing power and for the Holy Ghost that abides in my life.—Mrs. Polly Slone.

MESA, Ariz.—I am thanking God for healing my body of several different things. Two years ago, x-rays were made, and a blood test was taken which revealed that I had tumor of the brain. My left arm and hand were stiff with arthritis, and also, my blood corpuscles were being eaten with acid which tested 10. The highest any record before was 1 to 3. Three specialists said there was no medical cure for me. They said I would have to have blood transfusions often and would not last long. Thank God I haven't had to have blood transfusions, and I can use my left arm and hand. Also, my head is getting better all the time.—Mrs. B. H. Duke.

MESA, Ariz.—I am thankful to God for healing me of sugar diabetes and for giving me a well and perfect baby. While expecting my baby, I learned I had diabetes and that my condition was very serious. The doctor told my husband and me that my baby would almost certainly be dead, and I was on a very strict diet. I constantly suffered from fainting spells. We realized we were going to have to get serious with God for my healing. My husband and I were Christians, and we sought God earnestly for deliverance. Our baby was born in December, 1952. My husband was left with me after her birth, for the doctor thought I was dying, but the next morning I

awoke and quickly regained my strength. Many of our Christian friends prayed with us through the night. My baby is, not only perfect in every respect, but she is also very beautiful. The nurses told us she was the most perfect baby born of a diabetic mother they had ever seen. I haven't taken any more insulin since her birth. She is almost two years old and has never been under a doctor's care. We are both well and thankful to the Lord. We owe Him a debt of love we can never hope to repay except by telling about His wondrous love and recommending Him to others in need.—Mrs. Evelyn Davis.

SPARTA, Tenn.—I am praising God for healing my daddy of cancer. He had already had five operations, and they would have operated on him for this, but they found he was too far gone to do any good. The doctors said that there wasn't a chance for him and that he might live six weeks but not over three months. He has already outlived this and two months besides. He has gone back to work and is looking well. We really praise God for healing him.—Mrs. William Talient.

MESA, Ariz.—When my little girl, Brenda Joyce Loveall, was about nineteen months old, she became very sick with a high fever. I was at our Sunday School teachers' meeting at the time, and my husband called for me to hurry home. The weather was hot, and my husband had turned the cooler off and hoping to break the fever, had covered the child with blankets, but this didn't help. Our pastor and some of the teachers from the meeting came by and prayed for her. While we were yet praying, God heard and answered. Brenda began to sweat, sat up, reached for a toy, and began playing. Thank God for answering prayer that night and the many times since.—Mrs. Loveall.

CHATTAROY, W. Va.—In January at the Memorial Hospital in Williamson, West Virginia, I was diagnosed by Dr. Scott as having tuberculosis. I asked the Lord what I should do, and He impressed me to call the elders of the church to pray with me. I was saved at my bedside and was baptized February 17, 1954. With blood gushing from my mouth my lungs collapsed as they were carrying me up the bank from the river. Two or three days later, Brother Gillisple advised me to go to the sanitarium in Beckley. I took his advice and went on March 4, 1954. I weighed only 83½ pounds, and they had to carry me to the car. I stayed there until June 8 and came out weighing 129 pounds. I have been home four months, and I now weigh 144½ pounds. I thank God for healing my body, and I expect to serve Him and trust Him forever.—Mrs. Sadie Scott.

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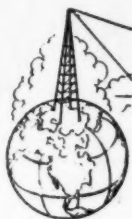
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religious news



HOPE FOR AMERICAN MISSION-ARIES IN CHINA

HONG KONG, China (EP) Some hope that four American Protestant missionaries taken prisoner by the Chinese Communists in February, 1951, may still be alive was given by Donald Dixon, International News Service Correspondent, upon his arrival here after being released from 18 months imprisonment in China. He identified the four as Dr. and Mrs. Homer B. Bradshaw of Pittsburgh, Pa.; Sarah Perkins of Charleston, S. D.; and Dorothy Middleton of Cicero, Ill.

Mission officials in New York said the four had been seized at Lienhsien, Kwantung Province, in 1951, and virtually no word of them has been received since then. The Bradshaws and Miss Perkins are missionaries of the Presbyterian Church in the U.S.A., they said, while Miss Middleton, a worker at an American Leprosy Mission station in Lienhsien, was supported by her home congregation, the Bible church of Cicero.

Mr. Dixon said he had seen the names of the four on a list kept by the Communists in the prison at Canton where he was held. The list was an itemization of the personal effects of prisoners made at the time they are brought to the jail. "Seeing their names on the list does not necessarily mean they are still alive," he said, "but the fact that a record of their effects is still kept in the prison office is a very good sign that they are still in that prison."

LIBERAL DOUBTS VALUE OF GRAHAM REVIVALS

LONDON (EP) Belief that evangelistic campaigns such as Dr. Billy Graham conducted in England last summer can be harmful was expressed at the annual conference here of the Modern Churchmen's Union by Sir Henry Self, the organization's president. Sir Henry said he had talked to many people who attended the Graham rallies and was "struck by the fact that none of them had any reaction other than to the emotional appeal of person-to-person."

"There was no background of doctrine," he said. "Such movements, in the end, can do harm if they are not associated with a real development of religion, in substance and depth, providing a permanent spiritual core to society. The Churches must refine themselves," he added, "as the forums for local life, not only from the religious but the cultural standpoint."

All-American football star Donn Moomaw, who turned down sky-high bids to enter pro football ranks in order to devote his life to evangelism, has registered at Princeton Theological Seminary. Moomaw took part in the Billy Graham evangelistic campaign in London earlier this year. He then continued a world tour, addressing evangelistic meetings in Formosa, Japan, and elsewhere.

About 12,000,000 people in the world are still held in slavery, insists the British Anti-Slavery Society of London. Six million of these are African women, says the Society. Apparently the millions held in concentration camps are not included in the 12,000,000 figure.

Cows give less milk, and butterfat content is lowered because of the roaring of jet planes overhead, say dairy farmers at Glendale, Ariz., who have sued the U. S. government for \$350,000 damages. They also claim farm workers' efficiency is cut 25 per cent because they live "in fear of death." Luke Air Force Base is located near Glendale.

The Salvation Army operated 19,491 social institutions, day schools, and religious centers in eighty-five countries and colonies, according to the organization's 1954 Yearbook. Full-time Salvation Army officers number 26,626, who are assisted by 19,520 lay employees.

ROMAN CATHOLIC NEWS AGENCIES DISTORT STATEMENT OF LUTHERAN BISHOP ON RELIGIOUS PERSECUTION IN COLOMBIA, SOUTH AMERICA

Catholic news sources in Colombia last month announced that Dr. Hanns Lilje, Lutheran Bishop of Hannover, Germany, and President of the Lutheran World Federation, had declared that it is false that the Catholic Church persecutes Protestants in Colombia. The Catholic source added:

"This affirmation from such a distinguished Protestant personality corroborates in every point the investigation that has been made in Colombia for many months, as a consequence of unreliable information from certain news agencies which have alleged that the Catholic Church has organized a persecution of Protestants in Colombia."

Refutation. Bishop Lilje made a refutation of this statement at Evanston,

Illinois, August 30, 1954, before the General Assembly of the World Council of Churches. Said the Bishop:

"The National Catholic News Service (SNNC) of Colombia in its edition of August 14, 1954, quotes a dispatch from KIPA, the Swiss Catholic news agency, that I had 'declared that it is false that the Catholic Church persecutes Protestants in Colombia.' This is exactly the opposite of what I said.

"I want to state in no uncertain terms that this is a most regrettable misquotation. For me, being in possession of very reliable information, it would have been unthinkable to make a statement to the effect that there were no persecutions of Protestants in Colombia from the Roman Catholic side."

The Bishop continued by quoting information to the effect that:

"To date the religious persecution of the past six years has produced the following tragic effects: 53 known Protestant martyrs; 43 Protestant churches and chapels destroyed by fire and dynamite; and over 120 Protestant primary schools closed by violence or government order. The financial loss suffered by the Protestant community runs into the millions of pesos."

A plea for tolerance in Colombia. In concluding his remarks on the Colombia persecution, Bishop Lilje said:

"It is my hope that one day in Colombia the modern conception of tolerance—and what is more important—the Christian relationships between the Churches may prevail."

Bishop Lilje, who visited Latin America shortly before the Evanston meeting, made his statement on Colombia in connection with the World Council of Churches' resolution expressing "grave concern" over cases of religious persecution in several countries. The persecution of Protestant minorities in Spain and Colombia were mentioned specifically in the discussion on the resolution.

CHURCH LEADERS VOTE TO MERGE DENOMINATIONS

CLEVELAND, Ohio (EP) Top executive groups of the Congregational Christian Churches and the Evangelical and Reformed Church recently approved merging the two denominations into the United Church of Christ. The joint session set 1957 as the date for forming the new body and expect to have a membership of more than two million. No further legislative action is required, a spokesman for the two groups said.

CHRISTMAS

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